PERFECT DISCOVERY

OF THE

LONGITUDE.

By *Sir* RICHARD COCKS, *Bart.*

Dedicated to the Earl of *Peterborough.*

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OF THE

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To the Right Honourable

CHARLES

Earl of *Peterborough.*

My Lord,

I *AM undertaking a great Buſineſs, in which I ſhall want the Patronage and Protection of great Friends. I had the Honour to know you before Dr.* Friend *made Your invincible Courage, Your incomparable Conduct, and vaſt Succeſſes notorious to the*

World: And then I perceiv'd something great and uncommon in all Your Lordship's *private Actions and Conversations. It may be therefore very reasonable for me to desire and be glad of so considerable a Patron, on such a necessary Occasion. And perhaps Your* Lordship's *Generosity which makes You munificent to those that want (for no other Reason but because they want) might pardon my Impudence for the sake of my Necessity. But I know the carping envious World will expect something that is a better Reason, or otherwise they will tax my Conduct, and censure my no Want of Assurance. But if I may find Your* Lordship's *Favour and Protection, I shall contemn their Censures, and laugh at their Impertinencies. But when in Print I give You my Reasons, it is impossible to conceal them from those I neither fear nor court. I presume to say, that I have a Right to Your Patronage, Favour and Protection; for I am fighting Your Battles. I am sure You have not forgot the Dazes the Pope put You in when he lately confin'd You, which may be esteem'd a sharp Imprisonment to a great Soul, that is desirous to see what is doing in the remotest Kingdoms, and all the Secrets and Intrigues that are to be found in the most distant Nations. Your capacious Mind must therefore conclude it to be a severe Imprisonment, to be confin'd within the Bounds of the largest Empire. In Order therefore to revenge*

Your

Your Honour's *Quarrel, I have brought a* Quo Warranto *against the Pope.*

I must acquaint you with one Secret which I came by with great Interest, and no small Charge and Cost. You know, My Lord, *every Thing is to be sold at* Rome. *There was an old Record in the* Vatican, *which I have now by me, and which I purchas'd at a great Price of the* Library-Keeper, *by which it appears, That St.* Peter *came over into* England *with* Joseph *of* Arimathea, *and settled in a Place call'd from him* Petersburg, *from whence you have your Title. I have demonstrated that the Pope can have no Title, nor the least Pretensions to be* Heir, Successor, Administrator *or* Executor *to St.* Peter. *And I question not, by this Record and other Originals I have now by me to maintain that your* Right *is superior to the* Pope's. *It was (probably) for that Reason, for that Jealousy, the Cunning Pope confin'd you. And if you venture* Your Person *amongst them again, you will hardly escape their Sword or Poison. It is visible that you have more* Right *than the Pope to those* Immunities *he claims from St.* Peter, *your solid* Judgment, *your* Vivacity *and* Activity, *beyond your Age, demonstrate you to be more infallible than the Pope. There is no Record in the* Vatican *that St.* Peter *held* Antioch *by* Commendum, *or that he was*

was ever so much as at Rome, *My* Lord, *I will take it upon me to prove that the Pope has no Title to his Pretensions. But let his Title be what it will, I question not the proving of your Title to be better than his. I therefore, again, beg you to take Care of a* Person *so valuable to the* Universe: *Since so many* Great Powers *are rightfully vested in you, which alone are sufficient to create many dangerous Enemies to you.*

MAY Your Honour *live long, and be happy. And may I find* Your Favour *and* Protection, *which I ask on no other Terms, but as I hope to merit it, by my faithfull performing, what I have so heartily and chearfully undertaken.*

I am

Dumbleton
March 13. $17\frac{30}{31}$.

My LORD, &c.

R. C.

TO

Sir J——N B——R.

SIR,

THE bad Weather confining me, I thought I would do something, not only to divert, but to benefit myself, and Country. And observing in the Votes something relating to the Longitude, I remember'd formerly, That a Premium was offer'd to those that made the Discovery. I knew the Bishop of Bangor, and his great Opponents were all wise Men, and concluded, that they would never quarrel for nothing. So I concluded it was about the Premium, for this Discovery. I know the Latitude has been long discover'd; but the Longitude was still a Secret. I have perceiv'd those great Mens Over-

Oversights, and have attain'd to a perfect Discovery of the Longitude. *And when I had finish'd it, I shew'd my Labours to a Friend, who laugh'd at me, and told me, That I mistook; for that the* Longitude, *that they meant, was for the Benefit of Navigation. I own this put a little Damp upon my Spirits; but upon Second Thoughts, I concluded, That if the* Longitude *of the* Church *was not timely discover'd, our* Spiritual Pilots; *would make Shipwreck of the* Nation, *whilst they endeavour to preserve the* Church *from Danger, I have by my* Discovery *plac'd the* Church *in Eternal Tranquility, in a safe Harbour out of all Danger, which alone is worth all the* Premium *that is offer'd for the other* Longitude. *I desire only to have the* Premium *for this, till the* Discovery *of the other is made out and approv'd of; giving Security to pay it then to the Discoverer. I hope you will please to be one of my* Securities, *and offer it to the* Speaker, *in Order to have the Opinion of the* House, *which will much oblige*

SIR,

A PERFECT DISCOVERY OF THE LONGITUDE.

THE best Rule to try and examine the Verity and Excellency of our *Religion*, and every Part thereof, is by the Attributes of GOD: And whatever Principle or receiv'd Opinion does not quadrate with those, is the Invention of Men, and not the Revelation of Heaven.

LET us by this Rule try and examine our differing Thoughts about the *Church*. For my Part, I will endea-

vour to prove the *Eſtabliſh'd Church* to be as near as poſſible to the Primitive Churches. And I almoſt perſuade myſelf, that you would come into my Notions, could I prevail with you to part with a few inſignificant and unintelligible Words. But I might more plainly expreſs myſelf, and in rougher Terms ſay, could I perſuade you to lay aſide and ſmother your Pride, and thoſe other unchriſtian Appetites, which alone induce you to be ſo fond of your Opinions.

I think it demonſtrable paſt all Contradiction, That the Eſtabliſh'd Church is Primitive, Apoſtolical, and the beſt and trueſt Church in the World, at leaſt in theſe Kingdoms; and to explain this, give me leave to ſet before you a ſhort View of the Inſtitution of Religion, and of Primitive Chriſtianity.

THE *Chriſtian Religion* was not introduc'd by Force, or the Aſſiſtance of the Powers of this World; but from the Conviction of Mens Minds, from the Excellency of the Doctrines, and the Certainty of the Miracles, which were of that Force, and Nature that they alone were ſufficient to demonſtrate the Author to be GOD. And

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that GOD chose Apostles whom he instructed and inspir'd with his HOLY SPIRIT, by which also they work'd Miracles to prove their Authority and Mission. And after this GOD the Saviour of Mankind ascended into Heaven, He commanded these his Messengers, to preach his Doctrines, and to instruct the ignorant World. And when they had convinc'd and perswaded any Number of People to believe in the Crucified JESUS, they then appointed, one eminent for his Wisdom and Piety to instruct and oversee them, and him they call'd *Bishop*. And this Bishop and his Congregation made a *Church*. And in that Church the People had a Share in the Government with the Bishop. For the Bishop could neither excommunicate or absolve without the Approbation of the Congregation. He and they consulted of every Thing proper for the advancing of Piety, and the propagating their Religion, and of whatever concern'd the good of the Community. And though the Bishop and the People made the Church: Yet the *People* might more properly be call'd the *Church*. For tho' the Bishop dy'd, the Church remain'd: So that there may be a *Church* without a *Bishop*;

but hardly more than a Titular Bishop without a Congregation, or Shepherd without a Flock.

THE first Churches pretended to no more Power than to censure an Offender, and to turn out from them those they had censur'd. And whoever absented or withdrew himself from his Church without a justifiable Cause, was esteem'd a Schismatick. And Schism was esteem'd no small Crime in those Days.

THERE were then no particular Forms of Prayer: Or the same Decencies requir'd to be observ'd in all Churches. And tho' their Churches differ'd in their Forms, Decencies or Methods: Yet if they observ'd the more needful Things, those Things that were commanded by GOD, they were no Ways uneasy one with another.

AND in Process of Time when whole Nations were converted, they kept as near to the Primitive Patterns as possibly they could: *v. g.* In this Nation, we all own, that Unity and Submission to the Magistrate is recommended to us by GOD. And when there were such vast Numbers converted, it became impracticable for them to meet, and consult about the good Government

vernment of the Church in any one Place. And yet ſince they were one People, under the ſame Government, and of the ſame Religion, they concluded it to be highly neceſſary to have Unity and Conformity and a general Meeting. They therefore added their Biſhops to their Legiſlators. And then at their Legiſlative Aſſemblies they conſulted of every Thing, that might be thought beneficial to the Church, which was the Community of the whole Nation: For here was the King in Perſon, the Lords in Perſon, the Commons and Clergy by their Repreſentatives. So that our *Parliament* is only a great *Church*, after the Mode and Pattern of the ſmall Primitive Ones. Which is demonſtrable from the Biſhops being made a Part of the Legiſlators. For in the Primitive Times the Biſhops never concern'd themſelves in meer ſecular Affairs. The moſt curious Pencil, and the fineſt Hand and Invention can't draw the Picture of a Giant from the Features of an Infant, with a more lively and true Reſemblance. There is not any the minuteſt Feature miſſing; nothing that is unlike in any Part.

In our *Parliament* we eſtabliſh Forms of Worſhip, Decencies, Ceremonies, and uſeful Laws to promote Piety, and to diſcourage Immoralities: And we are all preſent in Perſon or by Proxies. And what we eſtabliſh in Religious Matters, we call *Church*, *e. g.* We call the *Act of Uniformity* the *Church of England*. And therefore, every one in a Manner conſenting to thoſe Laws, thoſe who refuſe to hold Communion with us, or abſent from us, are certainly thoſe whom the Primitive Churches term'd Schiſmaticks. And the Talk of other Churches is whimſical and chimerical. A Church without any Power is like a King in leading Strings, a Thing very odious to all High Churchmen.

There is no other Church in the Nation but the *Parliament*. Who but they, can alter or relax any Thing that is made?

And whereas Things to come are as well known in Heaven as Things paſt: I cannot but imagine, that the inſpir'd Apoſtles foreſeeing the abominable Wickedneſs and Follies that would poſſeſs the Clergy, in theſe latter Days, when they inſtituted and form'd the Primitive Churches (the Patterns for

the lateſt Poſterity to imitate) they ſettled and intruſted not only an equal, but a ſuperior Power in the People, leſt their Teachers ſhould take too much upon themſelves, and impoſe upon the People to gratify their own private Covetouſneſs and Ambition. And I am the more inclin'd to be of that Opinion, when I reflect upon what muſt readily occur to every one.

To illuſtrate this, let us but caſt an Eye, and examine the Worſhip and Religion of thoſe Countries, where the Prieſts have cheated the People out of their Share of the Government of the Church: And we ſhall find in thoſe Countries where the Prieſts domineer, their Prayers are in an unknown Tongue, and there is nothing but Idolatry, Superſtition and Foolery, Inquiſitions, Racks, Fines and Gibbets made uſe of, inſtead of Reaſons and Arguments to convince and convert.

But I need not have went beyond Sea for Examples. For whoever remembers the Hiſtory of King *Charles*, may eaſily perceive, when the inſolent *Laud* got the aſcendant over that weak Prince, in Order to exalt, what he called the Church; what Ears were nail'd, cut off, Cheeks burnt, and Fines intolerable

lerable set; and what Fooleries and Innovations were introduc'd!

In our *Church*, I mean the *Parliament*, if we consider the Parts that great Body is compos'd of, we must conclude it to be a Royal, Holy, August and Wise Assembly. *Royal*, in Relation to the King, who is Head of this Church: *Holy*, in Relation to the Bishops, who are the Most and Right Reverend Fathers in God: *August*, in Relation to the most potent and honourable Nobility: *Wise*, in Relation to the Commons, chosen out of the choice Men of the whole Nation. And can any Man doubt or fear to call this select Body, the *Church*, which I have before prov'd to be as near in every Thing to the Primitive Church, as the Nature of the Thing would admit of. They can make no Laws, but such as every one, either in Person or by Proxy, consents to.

Thus I have prov'd our *Parliament*, not only to be like and near the Primitive Churches establish'd by the Apostles; but from the Excellency of its Composition to be the fittest Body of Men to be entrusted with the Government of the *Church*.

Some Men in other Countries may quarrel, and say, That by the Laws of

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the Gospel, the Magistrate has no Power to order Decencies, or to prescribe Modes or Forms of Worship. But that Argument can be of no great Weight or Force with us: For here, as I observed before, every one gives his Consent either in Person or by Proxy. So that these Forms and Decencies may be called his own Choice. And Men one would think should more readily obey, and comply with Laws of their own making, and consenting to, than to those Laws that are forc'd upon them, and cram'd down their Throats, more to serve and qualify other Mens Pride and Purposes, than for their Good or Conveniency. Here every one consents, or is concluded by a Majority. Here is no Possibility of Private Views (except in Times of general Corruption) Here can be nothing propos'd, nothing past into a Law, but what must tend, or be thought to be for the Publick Good, and probable to promote Piety, and to advance the Interest of Religion. It is easy to believe, this Church was Primitive, co-eval with Christianity in these Kingdoms.

Sir *Henry Spelman* in Page 118 observes, That *Anno Dom.* 605. Matters both of Church and State were often

concluded in the ſame Aſſemblies, with the Conſent and Approbation, as well of the Clergy, as the People, *i. e.* With the Conſent of the Biſhops, the Lords, and the Elders, and wiſe Men of the whole Kingdoms.

But ſince by the Bigotry, and Ignorance of the People, and by the Influence, and Cunning of the Prieſts over them: Or by the Arts, or rather Follies, of ſome great Men, to ſerve ſome baſe mean Ends or Turns; *Popery* got Ground, and was predominant. In Time like a Torrent it drove all down before it. And when the Tyranny, Idolatry and Inſolence grew intolerable, our *Church*, *i. e.* our *Parliament* took Courage and Reſolution, and expelled a foreign Yoke and Uſurpation, and made a Reformation, wherein they threw off the idolatrous Part, and the groſs ſuperſtitious Pollutions, and have eſtabliſh'd innocent Ceremonies, better Forms and Ways of Worſhip, conformable to the Word of God. And certainly, as they, and only they, have a Right to, and are in full Poſſeſſion of this Power: They are fitter to govern and make Laws, than a mean, perjur'd, ambitious, vitious Part of Mankind, who call themſelves the *Church*, without any

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the least Grounds or Pretences to any Power or Authority, than what they receiv'd from the *Parliament*, (which is the only *Church* in this Kingdom, as I will more fully make evident, by and by, from their own Mouths and Testimony.)

AND had this *Utopian* Church the Power they would have, and have so long pretended to; could they make Laws, What would be the Consequence of their Power? All the End of their Power would be to distress you; and in Hopes of the better supporting their own Grandeur, they would endeavour to set up a Popish abjur'd Pretender, which must most assuredly end in the Ruin of us, and themselves.

WHAT I have observ'd in Relation to the Parliament, agrees with my first Rule to try and examine Religion by: But the Clergy, without Grounds, pretending a Divine Commission to be Embassadors of Heaven, and to have Apostolick Missions, and indelible Characters, which serve them with Impunity to commit all the most barbarous Villanies, and yet protect them from the Secular Arm: And at the same Time they tell us, though they are the worst, and most scandalous Part of

Mankind, that they, and only they, can beneficially administer the necessary Sacraments. These Things are so horrid, false and blasphemous, they cannot agree with the Rule I laid down to try Religion by.

THESE Men are forc'd to derive their Succession from *Idolaters*: Nay, if we believe what many of the best Writers say, from *Antichrist*; which is little better than from Satan himself.

THESE are invisible Miracles, and theirs is an invisible Church.

IT cannot be conceiv'd that the Embassadors of GOD should be perjur'd Incendiaries, and the worst Men in the Kingdom, and yet not forfeit their Commissions. Sure these Notions are blasphemous, wicked and abominable: For our *God is of purer Eyes than to behold Iniquity*: Or than to patronize Cheats.

NOW I will shew you the Notions the Clergy themselves had, of these Matters, at the Beginning of the *Reformation*, before *Laud* hatch'd this *Generation of Vipers*.

Fuller, in his *Church-History*, tells us, That in the Beginning of Q. *Elizabeth*'s Reign, the bloody *Bonner* (Bishop of *London* in Q. *Mary*'s Days) was impri-

son'd

ſon'd in the *Marſhalſea*, which was in the Dioceſs of *Horn* then Biſhop of *Wincheſter*. *Horn* had Power, by an Act made the Fifth of *Elizabeth*, to tender the Oaths of Supremacy to any one in his Dioceſs. By Virtue of which he tender'd them to *Bonner*; but he refus'd to take them, and was therefore indicted in the *Queen's Bench*. *Bonner* appear'd to the Indictment, confeſs'd the Fact; but deny'd himſelf to be culpable for many Reaſons, which were all over-rul'd, except this one, *viz.* That *Horn* was not Biſhop, when he tender'd the Oaths: Nor indeed could he be ſo, having deriv'd his Orders from the Popiſh Biſhops, all which were before depriv'd by the Pope. And becauſe *Parker* had beſpoke his Election Dinner at the *Nagg's-Head* in *Cheapſide*, The *Papiſts* reported that he was conſecrated at the *Nagg's-Head*. The Queen therefore call'd a Parliament to put a Period to theſe Calamities and Controverſies, and to clear the Legality of her Biſhops, It is enacted, *That all Perſons that have been, or ſhall be made Archbiſhops, Biſhops, Prieſts and Miniſters of God's Holy Word and Sacraments; or Deacons after the Form and Order preſcribed (in the ſaid Order and Form, how*

Arch-

Archbiſhops, Biſhops, Prieſts, Deacons and Miniſters ſhould be conſecrated made and order'd) Be in very Deed, and alſo by Authority hereof, declared and enacted to be, and ſhall be, Archbiſhops, Biſhops, Prieſts, Miniſters and Deacons, and rightfully made, conſecrated and order'd, any Statute, Law or Canon, or other Thing to the contrary notwithſtanding.

And afterwards, *Whitgift* Archbiſhop of *Canterbury*, in his Letter to that Queen, tells her, That what paſſes in Relation to the Church, as a Canon, may by her Authority be obſerv'd or alter'd at her Pleaſure. But if it paſſes by Parliament, it cannot be alter'd, but by Parliament; which ſufficiently proves the Parliament to be the only *Church* in theſe Kingdoms. If there was any other Church, at the Time of the *Reformation*, why ſhould not that Church work and bring about the *Reformation*. And if there was any other Church then, why ſhould that Church put the Parliament to the Trouble of making the *Act of Uniformity*, or ſince of canonizing K. *Charles* I, *&c.* If the Parliament was the Church then, when did it ceaſe to be ſo. And if the Parliament invaded the Rights of the Church, why would the Church tamely

tamely ſubmit, without ſo much as the leaſt Complaint: Not one Sigh on that Occaſion, for the Danger of the Church did I ever hear of. If there was then no other Church but the Parliament: When did this great Church begin, and from whence had it his Power? I have traced out its Pedigree, and its Original is truly this; Its Father is the Pride of the Clergy, who begot this Church on the Follies and Vitiouſneſs of the People. This Church is viſible in its Power, inviſible to know where to find: She is very formidable, ſhe can ſwear, lie, forſwear, and commit all Villanies imaginable. She can make Rogues of the beſt, and moſt ſincere Chriſtians; and Saints of the moſt vitious and debauch'd. She can diſturb the Peace of the Nation; can burn the Diſſenters Places of Worſhip. She is always in Danger, and whoever hurts her, knows nothing of the Matter, for ſhe is inviſible.

O Prodigy of a Church!

Finge, Roberte, Deum, ſi tu vis fallere plebem,
Tantum Religio poterat ſuadere malorum.

ADDENDA.

"A Prieſt has no ſuch Thing as an indelible "Character: what Difference do you find "betwixt him and another Man after Ordination? "only he is made a Prieſt (as I ſaid) by Deſig- "nation as a Lawyer is call'd to the Bar, then "made a Sergeant: All Men that would get Pow- "er over others, make themſelves as unlike them "as they can; upon the ſame Ground the Prieſts "made themſelves unlike the Laity." *

"Methinks 'tis an ignorant Thing for a "Churchman, to call himſelf the Miniſter of "Christ, becauſe St. *Paul* or the Apoſtles "call'd themſelves ſo. If one of them had a "Voice from Heaven as St. *Paul* had, I will "grant he is a Miniſter of Christ, I will call "him ſo too. Muſt they take upon them as the "Apoſtles did? Can they do as the Apoſtles "could?' The Apoſtles had a Mark to be known "by, ſpake Tongues, cur'd Diſeaſes, trod upon "Serpents, &c. Can they do this? If a Gentle- "man tells me he will ſend his Man to me, and I "did not know his Man, but he gave me this "Mark to know him by, He ſhould bring in his "Hand a rich Jewel; if a Fellow came to me with "a Pebble-ſtone, had I any Reaſon to believe he "was the Gentleman's Man. †

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* *Selden's* Diſcourſes, *p.* 70. † *Ibid. p.* 74.

FINIS.